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WEEKLY REVIEW.

—OUR readers will be interested in the following notice from the *Methodist Recorder* of August 20th, furnished by a correspondent at Malton.

"Wednesday, Aug. 11, concluded a ten days' holiness mission at Malton, conducted by the Revs. J. S. Inskip, Wm. M'Donald, and J. A. Wood of America, who are on a tour round the world for the purpose of bringing the subject of Holiness before the Methodist Churches. They are ministers well known in America as evangelists, editors and authors, and have made a specialty of the subject for years. Their services at Malton were in an eminent degree successful and words fail to tell the blessed results. Many professors of religion entered into the blessing of perfect love, and a number of sinners were converted. The evangelists preached twice or thrice a day and at times the chapel was crowded. We have never heard the doctrine of entire sanctification so clearly and scripturally set forth, and their teaching is throughout perfectly harmonious with Methodist theology. The universal opinion of those who attended the meetings was that they had never in their lives witnessed so much of the marvellous power of God. We are just now lamenting over our want of success, and asking "What can be done to stop the leakage, the decrease in our membership?" We regard the visit of our American friends at this juncture as most opportune and providential. Their motto in all their services is "Holiness unto the Lord." They are now conducting services at Leeds, and already there are tokens of good.

—A CORRESPONDENT gives an instance of "the terrible trials of war." The wife of Colonel Brownlow of the 72nd, (killed in the recent attack on Aycub's Camp,) was at a ball in Simla on the evening when the first intelligence of the British success in capturing the enemy's guns was received. She was enraptured at the news, not knowing that her husband had fallen in the encounter. Imagine this young wife of 22, entering into all the joyous excitement of the ball, unaware that her husband had been killed. This is certainly a very poor way of seeking preparation for "the terrible trials of war." The astonishing thing is that society should not become shocked at its own heartlessness in refusing to intermit its gayety and revelry at a moment when those to whom the dancers are so intimately related, are in the face of the enemy and in momentary peril of being cut down.

—AN account of the recent exploration of the Binue, a branch of the Niger, in the Str. *Henry Venn*, is given in the *Ch. Miss. Intelligencer*. Summing up the facts described, the C. M. I. says:

"We see numerous tribes as yet wholly unreached by the Gospel, but ready to receive its

messengers in a friendly spirit; we see a noble river, easily navigable for hundreds of miles, waiting to be a highway for our God; and we see another foreign religion, Mohammedanism, exerting an unmistakably evil influence wherever its sway reaches.

At a place called Wukari they found a tribe so little aware of the existence of white people that they could not believe them to be actual men, but thought they must be spirits, visitors from the other world.

They seem to have had great doubts as to our identity with mundane things. We must be the spirits of their forefathers come back to see them. The Fetish was consulted, and said that the white strangers would bring good to the town, therefore our coming was hailed with joy; but they did not like to come too near to us, and if we got up to walk in any direction we had no need to ask them to clear away.

White men are so accustomed to consider that they are masters of the situation, that it is good to be taken down occasionally in this way. Some of the African tribes regard white persons as having been reduced to this deplorable condition of colour by some terrible sickness or visitation of the Gods.

—IN the same journal is a notice of the outrages suffered by the Society's missionaries and converts at Fa-chau-fu in China, mainly through the encouragement given to the perpetrators by the indifference, to use no stronger expression, of the British representative.

—IT appears that the pilgrimage to Lourdes which was to have been conducted by Cardinal Manning this year, has, at his request, been postponed for a year. The object of this pilgrimage is thus stated: "in reparation to the Immaculate Mother of God, and to implore her intercession with the sacred heart of her Son for the conversion of sinners, for the return of England and Scotland to the faith, and for France." These are very important objects, and we wonder what can justify the postponement of the means thought necessary to bring them about. For our own part, we are very glad that a procedure which we cannot but regard as revoltingly blasphemous in the sight of heaven, should be deferred, and Protestants who believe that Christ has nothing in his heart that needs to be appeased and removed by the intercession of her who was the mother of his humanity, should engage in fervent prayer in every place, that England and Scotland may be saved from lapsing to the faith that dominated those countries in the dark ages. Meanwhile, it appears that Lourdes is not to be allowed to retain its dignity as the choice place of the Virgin's apparition. The overland papers received this week inform us that Ireland, made light of though she may be by Protestant England, has had a vision of the Virgin Mary. She appeared to a number of school children under the tutelage of nuns, at Limerick. The apparition was that of the Virgin in the Year 1 of our era, or thereabouts, for the infant Jesus was in her arms.

—THE able editor of the Bombay Tract & Book Society's vernacular publications, the Rev. Baba Padamanji, has prepared a sort of *Catalogue Raisonné* of the books published in the Bombay Presidency during the six months ending in March last. An examination of this analysis would surprise many persons. In all 520 books were printed, viz. 128 in Marathi, 71 in Guzarati and 60 in Sanscrit coupled with other languages. Of the whole just half, 261, were in English. There were in all 88 books on religious and 11 on moral subjects. What about the 88 religious books? What is the kind of religion exhibited in them? 38 of them pertain to the popular worship and superstition of Hindoos; 32 contain Puranic or mythological legends; 13 treat of Vedantism or pantheism, and 5 are on Indian Theism. Let it be noted that with the exception of the works on Theism all are either reprints or translations from older vernacular books. Not one of these is controversial as regards Christianity, this being left to certain vernacular periodicals. It is possible however that the publication of these Hindoo works is designed in one way to stay the progress of Christianity, viz. by keeping the minds of the people occupied with Hinduism. There are besides these republications 24 original works, viz. in Guzarati 17, in Marathi 7. One of the Guzarati, the first that figures in this list, is a sermon by a Parsi Dustoor, we are almost ashamed to say on what subject. It is on the efficacy of *nirang* or cow's urine. This is regarded as an eminent means of sanctification not only by Brahmins but by Parsees of the old school. But as it has not been classed among the religious books, perhaps it relates to the therapeutic qualities of this product. In the whole 520 publications there are only 3 Mahomedan works. Mr. Baba Padamanji takes special notice of the serials, prominent among which are the Purans. Once a month or once in two months a portion of one of these Purans issues from the press, and the subscribers go on year after year receiving the successive portions. One of these is in its 5th year. It would seem that the republication of these Purans is found remunerative. There is very much that is suggestive in Mr. Baba's paper and we think it would be found useful and instructive if published.

—A YOUNG man named Edwards was sentenced to three months' imprisonment about the 1st of July last, by Mr. Dqabhy Framji for attempting to steal a carriage-lamp. He was first accused of trespass, but the Magistrate altered this charge to one of theft. The young man was arrested in the stable of a Parsee gentleman. There was some evidence to show that the young man, who lived just opposite the house of the Parsee, supposed the ladies of the Parsee family wished his acquaintance. At all events, H. E. the Governor was induced by the petition of the young man to examine into the case

and then to order his release. The idea that the young man was in the stable for the purpose of stealing a coach-lamp is rather absurd; but it does not appear what took him there. Some suppose that he was entrapped into going there; for while there he was set upon and rather badly beaten.

—A VERY absurd story comes from America. It is said that an incendiary pamphlet intended to induce the people of this country to rise against the English, has been printed in the language of the Brahmins for distribution in India. What is the language of the Brahmins? Some of them understand, besides their various vernaculars, Sanscrit, others English. It is added that the American missionaries are expected to co-operate in this seditious movement. The writer of this absurd notice was probably not aware that in the mutiny of 1857, four American missionaries were murdered in one place.

—WE referred a month or two ago to a proposal to revive the branch of the Evangelical Alliance formerly existing in W. India. A meeting was held Aug. 16th at which it was decided to re-establish a branch of the Alliance in Bombay. Colonel VanHeythuysen was chosen President, and Mr. Bowen, Secretary. A membership list has been prepared and a number of names handed in. There has been a corresponding movement in Poona and a good many have joined it there. An encouraging meeting was held there last Saturday.

—WE have received a copy of a pamphlet entitled "an Address concerning Amusements" by the Rev. J. G. Gregson. Amusements as related to Christian obligation are treated of, and the writer finds the principle that should guide the Christian in the matter, in the words of the Apostle Paul, "Whatever you do, do all in the name of the Lord Jesus." The address is brief but well fitted to carry conviction to those who are willing to be convinced, and we would wish for it a wide distribution.

—WE hope the time is hastening on when the Government will refuse to recognize the binding character of engagements to marry made on behalf of children, unless these are confirmed by the marriageable parties on reaching years of discretion. Here is a case just reported from the Punjab:

A, a Mahomedan girl, aged 10 years, was married by the Mahomedan form of marriage to a boy B, aged 7 years. She never lived with this B, and does not appear to have seen him again. When she came to mature age she married one C, with whom she lived, and by whom she has had children. B has claimed her as his wife, and by order of the Chief Court she has been made over to B, under penalty of imprisonment if she refuse to comply.

—IN one or two instances lately, missionaries preaching in the vernacular in Bombay have met with violence. A few weeks ago a missionary was stoned after having been preaching near the Market. On Thursday of last week, about 9 P.M. an American missionary and three native fellow-workers were stoned as they were returning from the Am. Mission Chapel, Bhendy Bazar. One of the number was a Rajput convert from the Punjab whom the Mussulmans, from his dress, took to be a Mahomedan convert. He with the others had been preaching in the Chapel, and great numbers of Mussulmans had gathered to hear him. There was nothing in any of the addresses to provoke hostility. None of the party received any material in-

jury from the stones, though the missionary was struck three times. Five policemen were spoken to, but not one of them interfered.

—DURING the last week we have been favoured with an abundant fall of rain, not only in Bombay itself, but generally throughout Western India. The anticipations of famine in some parts of the Deccan, have now been dissipated. Surely there is cause for heartfelt thanksgiving to God, from whom cometh down every good and every perfect gift.

—WE are glad to learn from the publisher of the Bombay Guardian that he is about to enlarge the paper by four additional pages. We are very thankful for the prospect of more elbow room. Week after week we have seen the door shut in the face of many meritorious selections. We hope that our kind publisher will not lose by the additional expense incurred in effecting this enlargement. Perhaps some of our readers can help him by sending advertisements; others perhaps in other ways.

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SATURDAY, SEPTEMBER 18, 1880.

AN UNDENOMINATIONAL CHURCH.

WHAT is an undenominational church? To denominate means simply to name. A denomination means a religious community that may be designated by one common name. It makes no difference if the name be one they have chosen for themselves, or one that has been given them by others. Generally, names are given by other parties than those designated by them. In order to treat of any thing there must be some handle, some word that will be understood as designating the object. Believers were first called Christians at Antioch, and the name seems to have been given them by others; the Bible name is saints. A common mode of designating Christians throughout the East has been the word Nazarene. We suppose that what is intended by an undenominational church, by those Native Christians who have been talking about the thing, is a church the membership of which is open to believers of all other evangelical denominations, and in which there shall be no advocacy of those doctrines that distinguish the existing organizations of Christians from one another. People will naturally speak about this body, when once it has come into existence, and will find some means of designating it; unless they give it a name, it will be impossible to speak of it intelligently; either the name of the individual who is most prominent in the movement, or that of the place where it originates, will be given to it, or a name may be borrowed from some circumstance attending the movement, 'Methodists' is a term by which the Wesleys and their companions at Oxford were designated by the other students, because of their great particularity. The members of this undenominational church may call themselves Brethren, writing it with a larger B; but people will not rest content till they have found some more specific word by which to designate them. The body claims to be something distinctive, and should have some distinguishing name. It seems to us mere childishness for a body to claim to be different from other bodies

and yet repudiate a distinguishing cognomen. If the name given by the public is thought to be not applicable, a better should be furnished; but as for the idea that it is of supreme importance that a body should be eminently distinctive, and yet remain without any distinctive name, we fail to see any force or fitness in it. This undenominational body may call itself *the undenominational body*; and that name may do very well, until a split takes place, when 'undenominational body No. 2' will come into existence, and the public will think too much time is lost by the use of such a long term, and will find a more convenient handle. In this undenominational body, there must be rules for the admission of members, and conditions of membership, and modes of celebrating public worship and a ministry of some kind, fixed or changeable, a discipline for those who walk not orderly, some kind of church-government and all these will be distinctive of this body. The relations of this body to other Christian churches will have to be determined. It were as well to ask that a man should be without features, as undertake to bring into existence a body which shall not have definite convictions and rules with regard to these and other things. If any evangelization is done, it must be done with such reticence that the candidate for baptism must be left to find out for himself what constitutes scripture baptism. On the whole it seems to us that there is a much better way, and that is for Christians of different denominations to walk in love one toward another, and avail themselves of every opportunity of showing that they cordially recognize one another as followers of the Lord Jesus. For many years the writer of these lines did not belong to any denomination for the simple reason that his doctrinal sentiments happened to land him half way between two different denominations. If others had joined him then, adopting his doctrinal views, then there would have sprung into existence a new denomination. But he had no desire to form any thing of the kind, and heartily fraternized with the Christian bodies around him. He is bound to say that the eight years in which he has now been identified with a denomination so far from abridging his sympathy with Christians generally, have rather intensified it. There are spectacles by the use of which a man may discover all kinds of failings in the church he is connected with, remaining comparatively ignorant of a big beam in his own eye; and such a one may flatter himself—or allow himself to be talked into the idea—that it will be a great spiritual gain to him to get away from the churches and plant a new standard. The history of the church shows us a thousand such movements and shows us also what came of them.

THE DOOM OF THE LOST.

PEOPLE are generally not unwilling to admit that in many respects they are continually transgressing the commandments of the being who created them. They will hardly deny that God is infallibly wise and all-benignant; yet they daily prefer to follow their own will in many matters, that is, they prefer their own judgments to those of the Most High. Many persons know well enough that the will of the Creator is that they should love him with all their heart,

soul, mind and strength, and love their neighbour as themselves, and yet if they see a man whose life shows that he is swayed by these laws, they think him a fool.

The will of God is that men should pray to him always; yet how many there are who do not bow the knee to God in prayer, and who delight in the society of those who are like-minded with themselves in this respect. What we wish to draw attention to is the fact that men are every day sitting in judgment upon God and repudiating his judgments in favour of their own. This kind of thing savours of insanity; and truly, madness is in the hearts of the children of men. Can we entertain any respect for the judgment of men who in their every day life are rejecting some judgment of God in favour of their own miserable ideas on the subject? You do not think that Christ is an incarnation of God; you do not think there can be three persons in the Godhead; you do not think that salvation can be by faith; you do not think that there can be any such thing as everlasting punishment, any such thing as a lake of fire. Well, does it matter much what you think about it, so long as you are pouring contempt on the judgments of God with regard to the duties of your daily life? High as the heavens are above the earth, are God's thoughts above your thoughts; and yet you wish us to believe that your judgment with regard to some of the things set forth in God's word, has a great value. Christ may speak of fire unquenchable, a worm that never dieth, everlasting punishment; but some one—and it may be a Christian, an earnest Christian that speaks,—some one will say, I cannot reconcile these sayings in their obvious meaning with my ideas of what is right and just and good. You are filled with horror at the thought of an eternity of suffering—even though the suffering be of the nature of self-condemnation—for any poor sinner. Well, the suffering is not for poor sinners, but for those who are unwilling to recognize themselves as poor sinners, and who persist in rejecting the loving entreaties of God to submit to his Son and let him save them. You say you abhor the thought of endless suffering for any creature of God, no matter how culpable he may be. You say that God has constituted you a sympathetic being and that by virtue of your nature you cannot but feel for those who are threatened with abiding wrath. God has indeed constituted us sympathetic beings both by nature and by grace; but grace comes for the purpose of uniting us to God supremely, and to his creatures in him. Loving God with all the heart, knowing him to be love itself in its highest conceivable abundance, and knowing that the happiness of the universe is bound up in the carrying out of his thoughts; knowing also that that thought of yours which differs from God's thought must be erroneous; does it not become you to accept of God's revelations without attempting to dictate to him what justice requires him to do? It is just possible that your judgment regarding the way in which the guilty should be treated hereafter, may bring down upon you, in the world to come, the curse of those very persons on whose behalf you lifted up your voice against this or that utterance of the Bible. For consider, the words of Christ concerning the punishment of the wicked may not inaptly be regarded as a bar by which he seeks to stay sinners from rush-

ing along a pathway that terminates in the precipice of final woe. It is out of his infinite pity for sinners that our Lord ransacks language for its strongest possible expressions in which to set forth the doom of the impenitent. He is not willing that any one should say at the last, 'if I had been more faithfully told of the nature of this doom I would have repented.' Just so far as the evangelist is actuated by the same mind that was in Christ Jesus, he will use the language that he used. The reason why so many find it difficult to receive the truth naturally expressed by this language, is that they set their own judgment on the tribunal of the universe, and vindicate themselves for this by saying that God has given them this judgment. Are they sure that their judgment is in all particulars heaven-directed? We do not think that there is any path of absolute safety, any way in which we can be certain that our judgments are fitted to produce the highest good of our fellow-men, but by surrendering ourselves fully to the word of God, using our best endeavours to ascertain what that word really teaches. We may have a word more to say next week in connection with this matter.

INTERNATIONAL BIBLE STUDY.

September 26th, 1880. *Proverbs XXIII. 29-35.*

"Who hath woe? Who hath sorrow, contentions, babbling, wounds without cause, redness of eyes?"

We set out on a mission of enquiry to ascertain who it is that hath this troop of miseries for his companions or his masters. Where is specially the dwelling-place of wretchedness? Where among the children of men does misery hold its court and fly its signals? Let us go to the prison. Here among the chained felons we shall doubtless find the acme of sorrow. But they are not so unhappy as we supposed they were. They have good appetites and eat abundantly of the food provided, and their appearance shows that this food agrees well with them. They talk and laugh among themselves. Sometimes they are visited by a chaplain and listen to the story of the cross with apparent interest. Let us go to the hospital. Here we find a great company of suffering persons and it cannot be denied that some of them are grievous sufferers. Our hearts are wrung with sympathetic sorrow, as we observe the evidence of bitter pain and anguish. But they readily listen to such words of consolation as we can offer, and some of them appear in all their physical pain to be more than conquerors, through the consciousness of a Saviour's presence, and through the assurance that whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. One and another declare to us that they have found it good to be there. But let us inspect the 'between-decks' of this slave-ship. Can any thing be more frightful than the spectacle that meets our eyes? The tragedy of the black hole of Calcutta is here repeated nightly. We have to stand aside while they bring up the bodies of those who have been asphyxiated in the night by the foul air, and cast them overboard. The sight is appalling. Yet these poor creatures have not the aggravating conviction that they have brought themselves into this condition. An earthly oppressor is subjecting them to

this torture, but he is a man like themselves and he and they will die and appear before another tribunal where the Friend of the oppressed will sit to administer justice. Now let us go to the halls where they tarry long at the wine. Well, there is nothing here that speaks to us of misery. The master of the house looks kindly into the loving eyes of his wife, and speaks caressingly to his children. All the environments speak of prosperity and comfort. What a contrast to the scenes we have looked upon. But the master of the house tarries long at the wine, longer than he ought; the next day still longer; and after a little we find that the love of stimulants has got the better of him. Occasionally an angry word is addressed to the wife or child; an oath is hurled at a servant who asks for his pay. Some time passes, and he is no longer the master of the house; the furniture is sold at auction. We follow the family to a much inferior residence. By and by we find them in a hovel; the wife too has learned to drink. There is nothing in the shape of furniture in the house; in fact they are better without it, for the last chair chiefly served as a weapon with which the man could beat the woman. Here is Satan's triumph. It seems as though the God of this world had undertaken to give a specimen of what he could do in the way of producing hell upon earth; a family is made over to him who seem to have all that is necessary to secure them a prosperous path in life; by one single agency, the love of stimulants, he not only brings the family down to the lowest depth of poverty and degradation and squalor; but extinguishes all those noble qualities that would have made them ornaments of society and benefactors of their fellow-men, and they now just spend the little hour that remains to them this side of a drunkard's grave in preying upon one another and cursing one another. Surely there can be no greater triumph of evil than this!

"Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright." 31. It is very pretty to look at, and the gentleman holds it up before his eye with evident admiration before he drinks it. But the command is 'look not.' Looking comes before tasting and we are warned against looking even. If I may not look upon it, I may not place it before another that he may look on it.

"At the last it biteth like a serpent, and stingeth like an adder." It is an enemy in disguise. It professes to give you strength, while it robs you day by day of such strength as you have. It promises to promote friendliness, but brings in enmity. It declares that you shall be enriched by it; but it transfers all your property to the pockets of the most worthless. It undertakes to make you happy, but it destroys your temper and embitters your life beyond all power of expression. It shows you a paradise and invites you in, but the flowers quickly fade, the fountains cease to flow, and ere long you find yourself in a charnel-house.

"Thine eyes shall behold strange women." 33. Previously, you would have refused to listen for a moment to the suggestion that you should allow yourself to be swayed by lustful desires, and would have exclaimed, Is thy servant a dog that he should do this thing? But the adversary has introduced

that into you which supplants your purpose to do right, and deprives your conscience of its authority.

"Yea, thou shalt be as he that lieth down in the midst of the sea or lieth upon the top of a mast." When a man imagines that he can find a comfortable bed upon a wave of the sea we call it a case of hopeless imbecility. If a man should come offering to reduce us to such a state of imbecility, would we listen to him? But what are the myriads of liquor-shops but just places where this kind of work is done?

"They have stricken me and I was not sick; they have beaten me and I felt it not." God has endowed us with sensibility, physical and moral, so that we might recognize the approach of evil and not allow ourselves to be overcome by it. One effect of stimulants is to deprive a man of this sensibility, which is very much like depriving an enemy's camp of its sentries, so making it accessible.

"When I shall awake, I shall seek it yet again." This is the captivity in which a man is led by drink. It takes away all tenderness of conscience, all hatred of sin, all disposition to repent. It makes the poor infatuated creature believe that the only remedy for his woe and sorrow and bitterness is additional stimulant. The Romans used to allow their slaves to get drunk, that their children might see what fools and madmen drink converts men to, and hate it accordingly. The rising generation have the opportunity of witnessing the frightful ruin caused by drink, in a measure not known to the ancient Romans. Will they profit by the spectacle, and seek the guidance of the Spirit of God that they may be kept from even the distant approach of this accursed thing? Will you consent to be ruled by a society that requires you to look upon the wine and drink it freely, after the solemn warning of God's word concerning it?

REMINISCENCES. LXXXV.

DIARY, March 30, 1845.

I suppose this heart of mine is one of the greatest problems in the universe. It would seem to be trying how much goodness it could experience without being broken. His mercies have followed me all this Sabbath, although I have been in my usual dead state. There is more and more of the semblance of godliness in my life, and less and less of the reality, I fear. Oh for the heart of some Christians! What a heaven on earth! If I could but hate myself rightly, it would be something.

Have commenced a new district-prayer meeting this evening and God was pleased to bless it. The Holy Spirit was no doubt there. May it be sustained and blest. A Methodist brother told of a similar meeting once commenced at his own house in England, with a very small number present which afterwards grew to 200, and which was the means of converting a good many souls. The Lord make me faithful.

At the young men's prayer-meeting this afternoon, made some remarks on duty and responsibility. There seems an extraordinary aversion on the part of Christians to address themselves individually to the question of duty. As a body they discuss and determine, but little comes of this. It is only when the Christian in his individual capacity looks boldly, steadily, prayerfully at the subject, that any thing can be effected. Man is a social creature and it is almost the condition of society that there should be a habit of depending one upon another. We are swayed in the greatest degree by the sentiments of those around us. The

character of almost every man is influenced and his life modified by his associations. It is impossible to estimate how much the world has to do with us, its influences are so incessant, so insensible, so universal. It is required of the Christian that he should break away from all this; cut short these influences; be dead to the world. A man that is dead is beyond the reach of any influence from the world. Well, the Christian does this; he separates himself from the world; learns to speak another language, to get new senses, to live for God. The *vox populi* is no longer the *vox Dei* to him. The voice of his God makes him dead to the world's voice. But there is this to be observed; though Christians shake themselves free of the world's influences and cease to be dependent on men in general for direction and counsel, yet they surrender themselves to another influence, which may be prejudicial. They become too dependent on one another, too much the creatures of one another. As before they modelled their conscience on that of their worldly associates, they now do it on that of their Christian neighbours. We may go further, and say that students of theology and ministers, instead of coming for their every day standard to the Bible, take it from the conduct of one another. And no man thinks he falls much short of his duty, when he does not fall below the average of practice. This is wrong unquestionably. God speaks to us in the Bible, and not in the defective consciences of those around us. And we must come to the Bible and there learn what God thinks of our conduct and what he would have us to do. Men of almost every class appear to live as though they were going to be tried in masses of a million at a time; they who should be found above the average to be saved and *vice versa*. Would it not seem as though the word duty were used in a different sense from that which properly belongs to it? One definition exists in dictionaries, another in practice. If we follow the latter guide, I think no other conclusion can be come to than that Protestants hold the absurd and injurious doctrine of works of supererogation. What they call their duties they are free to do or to omit; if they do them, well and good, they are notable Christians; if they omit them, why there is not much harm. There is an immense difference between the way in which we are affected by duties to man and duties to God. The sight of a promissory note that we have given, raises immediately the idea of responsibility. We feel that there is a debt that must be paid and paid by us. It does not occur to us that we may pay it or not, that there is any alternative. We do not ask ourselves if we feel like paying it, if it suits our convenience or not. It does not occur to us that if we neglect it, somebody else will attend to it. It must be paid and paid by us. So if a dear relative be drowning, we do not merely remember that it is the duty of some one to try and save him, we feel that it is imperative upon us to do it. Suppose there were thirty of us standing on the beach, and each one should leave to the others to make the effort; if the one in danger be drowned, blame will attach to each one. A number of vessels have been wrecked, some, quite near the shore, others at a greater distance; many persons are on the beach; boats are pushing off for those that are nearest, but not a boat is going to the help of those that are further off; what would my duty be? Exactly what it would be in the case of the promissory note, the drowning person. Do we all, Protestants as well as Catholics, believe in works of supererogation? that there are duties which it is creditable to attend to, but not discreditable to neglect? It might seem so.

April 1. Seeing these words, "And He" Jesus, "went into the house," this thought sprang up in my mind: Here is God, the fashioner of the universe, the mighty Father, the Wonderful, the Counsellor, the Prince of Peace, living our common life, opening doors,

entering houses, sitting down, eating, drinking, talking, sleeping, dressing and undressing himself, in all things conforming to the daily usages of men. Now who knows but what the remembrance of all these usages is to be sanctified to us by the fact of his participation? Are they not redeemed from commonness by this fact? Sin has degraded every thing so that the daily exigencies of life appear contemptible to us, but the holiness of Christ may have a converse effect and redeem them from this commonness. At all events, it is evident that we may have communion with Christ in the doing of all these things. When we see the King in his glory on his throne, we shall not forget that he became man for us and entered into all the details of human life.

Apl. 3. Have been again to see Mr. O. Whether from my unfaithfulness or not, the conversation did not amount to any thing. It is as well, perhaps. I would rather make a favourable impression on him than refute him in an argument. His character appears plainly enough when I let him talk. Told of going once to a Unitarian church in this city, and heard a discourse in which there was not a word about heaven, or eternity, or Christ. The sermon being over, he went up and shook hands with the minister, thanked him for his sermon which he had enjoyed very much, and said that he had never expected to hear such a discourse in a Christian church. He said that Mr. Fowler, the phrenologist had once examined his head, and told the assembled audience that he had never seen such a development of the organ of benevolence. Whereupon a person got up and related some instances of Mr. O.'s remarkable benevolence. The love of distinction, one of the most powerful affections of the mind, is dominant in him and seems to forbid the idea of his conversion. His mind feeds continually upon the applauses he has received.

"A NEW CHURCH IN THE WILDERNESS."

AWAY back last year sometime we remember telling the readers of the "Guardian" our faith measured a native church in our Orphanage then at Goolburga. It is now our privilege to tell old friends something of what has occurred in the last few months. By a few running away and many dying the number of our orphans has been reduced to 68. Boys 42 and girls 26. After having found our way into this part of the country in February last we sent back for the children and the 16th of March they left Goolburga on foot. In 19 days' travel they traversed the 220 miles to Curreenugger in good condition considering that it was the hot season. On the 24th of April we settled in the quarters we now occupy here, just 96 miles to the north of Hyderabad.

We now began, awkwardly at first, but better afterwards, the work among the children which time and opportunity had never before permitted. And for a while there was so much to do by way of training, as almost to discourage us. Yet faithfully addressing ourselves to the work we soon began to see encouraging signs of improvement. For sometime we were at some inconvenience all round, not having sheds built for the boys. And not till the early part of June did we get them comfortably housed.

As soon however as we got settled down here in April, we put them into orderly habits of bathing daily, with regular hours for eating &c., and spent about three quarters of an hour teaching them in spiritual things at both morning and evening prayer time. We also began to cast about for a native teacher to teach them in Telugu. At this time about 20 of the whole number were ailing with guinea worms, sores &c. It was not long however till good treatment disposed of most the ailments. On the 3rd of May a teacher began teaching the children four hours daily. And all made fair progress from this date on.

We were only here about one month, dili-

gently impressing divine truth on the hearts of the children, when it began to appear to us that the field was already white to the harvest, and we began earnestly pleading with God for the conversion of some of them. We also began to talk to them very directly and plainly. On Sunday the 16th of May, we all, Bro. Davis being with us, besought the Lord to help us make a break in Satan's ranks. Bless the Lord, the victory came. In the evening after speaking to them of sin as a disease and getting from the children the confession that they were all afflicted, we presented Jesus as the great Physician and exhorted them to accept him as such and let him cure them. To our great joy 7 boys and 5 girls rose from the crowd as seekers after Jesus. We spent some time endeavoring to point them at once into the kingdom and each prayed before all for the cure of sin. We appointed a meeting for the next day, at 12 m. for these seekers, and this meeting has been held daily ever since. The next day our 12 seekers and 2 new ones came in and we explained the way of salvation again and got nearly all of them to praying, and some seemed to "enter in." We continued each day to help them into the light of forgiving love. By the following Sunday, 12 of the 14 seemed clearly to enjoy "the forgiveness of sins."

This was another harvest day with the Lord, among us. At the evening service 15 more seekers came out on the Lord's side as the others had done the Sunday before. In the morning one little boy said he wanted to find Jesus. This made a band of 30, who had sought the Lord. With these we pursued the same course as with the others and in a few days we rejoiced to see most of these 16, "walking in light." On the 7th of June, both Bro. Davis, and myself being away, the Lord was pleased to further bless, and a number more came out as seekers. The following Sunday, a number more, and on the 27th of June, we found that in all 55 had come out as seekers and met in the daily noon meetings for prayer and instruction in godliness. On this date on careful examination 35 seemed clearly converted. The remainder did not enjoy forgiveness of sins and yet desired it. At a later examination 40 seemed at peace with God. At present writing we judge that 45 children are converted, and about 15 more meet with them at the noon-day meeting. In the early part of July we found the number too large to meet altogether and so we divided them, putting the girls in one meeting and the boys in the other and since, we have kept up the two meetings daily, with much blessing. The early part of this month, we found it expedient to modify the division and now the elder children, boys and girls are in one meeting, and the smaller ones in the other.

From the first we have steadfastly determined not to teach the children any form of prayer. We have insisted in every case that the boy or girl should ask God to teach them to pray and indeed he has done so. For more intelligent praying I have not been accustomed to hear than I hear from day to-day from most of the boys and girls. Such a change as this gracious revival has wrought in our whole orphanage one not in the spot can scarce imagine. We do rejoice and bless the Lord, for such a gracious work.

On the evening of Aug. 2nd we baptized 22 of the more fully established, and I think 21 more will be baptized, soon. Those baptized and 2 who were baptized in Bellary, meet in Band No. 1. each Wednesday evening for much such a meeting as Paul describes in I Cor. 14, 24-33, and about 20 who we think should be baptized meet in Band No. 2, every Thursday evening. Herein we have our "church in the wilderness"

We feel that we have been helped in answer to many prayers, in all these months. We see the necessity of attending to the daily instruction and prayer with the children, more especi-

ally as they cannot read the Bible. But a goodly number of the children are now getting on nicely in reading Telugu and we have promised them a portion of the Telugu Testament as soon as they can read it. We have also a class of about 16 boys and girls, studying English one hour a day.

We are here in the midst of a large unoccupied territory, 50 by 100 miles in area, containing as nearly as I can gather about 3,000,000 souls. We think the Lord hath given us a commission to declare good tidings among this people. Our prayer has long been for more laborers for this large field. One young lady of India has consecrated herself to God and the Telugu Mission and joins us D. V. next month. Others we believe will yet consecrate themselves to this Mission. Meanwhile we believe the Lord is helping us to train up a goodly number of helpers and interpreters to go forth with us and new workers yet to come.

As yet we have no home or final settlement for the orphanage and ourselves. Our present plan if God be with us is to Build a central Mission Home for workers for the field and 18 small houses for the orphans and him who cares for them. The whole making a small village. These will we suppose cost about Rs. 3000.

We praise God for the privilege of trusting him for all things in this work. In all the months of this year with largely increased expenses and in many trials the Lord has been exceedingly gracious to us, and our bread and water have been sure to us. On any other basis we should not be able to be here and could not have our present faith for many workers for this field. God is so infinitely anxious to feed his own servants who will carry his message to the poor heathen as to make doubt an awful sin. The Lord has sent us since January, nearly Rs. 2000 for our necessities. Our Report which Bro. Gladwin's faith helps to publish tells more fully the experiences of the first year of this work of faith.

We rejoice exceedingly abundantly that God led us into this orphanage work last year, which has eventually led to a native church and a Telugu Mission. The land in which God hath planted us is a goodly land, and has many souls to rescue. We would ask our many friends whose gifts to God have helped us to the present status of the work, to unite with us in special thanksgiving to the Lord. And also join us in earnest prayer for abundant blessings on our mission to the heathen of these parts. Our address is c/o Rev. C. W. Christian, Chacharghat, Deccan.

"The Lord reigneth."

C. B. WARD.

Curreemnuggar, }
August 27th 1880. }

THOUGHTS ON REVELATION. VI.

"AND I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." 10. 11.

Some every important change in the condition of Christendom is here indicated. A loud voice is heard in heaven. This is shown to be the voice of believers, for they describe themselves as the brethren of those who had overcome by the blood of the Lamb. We have pointed out that the political heaven of Christians is where there is liberty to declare the truth concerning the Lord Jesus and his salvation, to obey the commands of their heavenly Master, to win men to Him, and where there is liberty for those who become convinced of the truth to embrace openly the Saviour's cause. Civil and reli-

gious liberty in its true sense, (though perhaps not always known in its fullest sense,) is the great boon granted to the church, set forth in these words. A loud voice is heard. The glorious truth of salvation from the pardon and the power of sin through simple faith in him who tasted death for us upon the cross, which men were forbidden to declare under penalty of being covered with opprobrium as the enemies of God and man, and of being persecuted to death, may now be proclaimed aloud, and men are free to obey their convictions and confess the Lord Jesus and constitute churches governed by his Spirit and word. It is not stated that this liberty is universal; the language used is none the less applicable though we suppose that the liberty is for a while restricted to one or two countries. A time has come when there are Christian lands where the power to punish men civilly for disobedience to the laws of the Papacy, is absent, and where men may possess themselves of the word of God in their own tongue, may obey it, confess Christ and work out their own salvation, without having to encounter the mighty arm of the law. The power cast out is the power that had deceived the whole world, making it penal in all the countries of Christendom to profess any religious views not in harmony with those of the Papacy; consequently, the prophecy is fulfilled when the era of the Reformation comes to emancipate a portion of Europe and to hold out the prospect of an eventual liberation for all countries. Now is come *salvation*. Men are now free to become acquainted with the word of life, and are no longer compelled to rely upon the priest to bring about some poor substitute for salvation. Men are now free to evangelize their fellow-men and we may expect that Christians will soon call to remembrance the final commission of the ascending Saviour, and seek to make known the Gospel to those who sit in the darkness of heathenism. Now is come *strength*. So long as the so-called church was relying on the arm of Government to secure the subjection of men to the decrees of the Councils, there could be no experience of that divine strength which Christ is ready to impart to those who put their trust in Him. The *kingdom of our God*. A very different kingdom from that of the Pope. The kingdom of God is within you, said Christ. The believer has direct dealings with God in Christ, and it is no longer the word of the priest that has the authority in his heart, but the word of the King of kings, the power of his Christ as set forth by Christ at the beginning of his ministry, at Nazareth, in words of Isaiah lxi. 1-3.

"Therefore rejoice, ye heavens, and ye that dwell in them!" There was great joy in Samaria, we are told, when the Gospel was preached there, with the Holy Ghost sent down from heaven. And there was great joy in those parts of Europe where the Reformation was established, when the Bible was given to men in their own tongue, and they were free to obey it, and when the once-so-dreaded fulminations of the Pope fell like spent balls at their feet.

"Woe to the inhabitants of the earth and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." 12. The earth and the sea are here put in contrast with the heavens, and would seem to indicate those portions of Europe where Roman-

ism was still in the ascendent. The short time that the devil perceives to be at his disposal, implies that the work of liberation, having begun, will go on till at length all the countries of Europe and their colonies shall be in the enjoyment of civil and religious liberty. (A short time as compared with the long night that preceded it.) But the immediate effect of the Reformation in Germany, England &c., is to embitter the Papal sentiment, and bring a special pressure to bear upon the people. For instance there was that great and terrible day of St. Bartholomew, a manifestation of diabolical wrath exceeding any thing that was even witnessed in the dark ages. And throughout Roman-Catholic Europe the inquisition was never so ruthless and sanguinary as after the Reformation had begun. The history of Europe in the 16th and 17th centuries affords abundant illustrations of this great wrath on the part of those who sought to stamp out the religious truths that were beginning to make their way every where.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

A PASTOR'S CALL FOR HELP TO LEQUIDATE A CHURCH DEBT.

"To the Editor of the *Bombay Guardian*."

DEAR BRO.,—Just one thumb of the horrible corpse most bitterly complained of in an August No. of your *Guardian* has received decent burial. The whole clogging, cumbrous, hideous thing, minus one thumb, still confronts us. Oh it is something awful to live in the immediate view of such a detestable thing. Money is urgently wanted to complete the burial ceremonies. Rs. annas or pies will be most thankfully received. Christian friends, if you find it difficult to unloose the strings of your plethoric purses, ask the Lord to do so; and I am certain if this be done we shall have the Post-peon almost every day at our door with money orders.

In conclusion, friends, I must remind you that the corpse is before us and needs burial.

Your Bro. in Jesus,
T. E. F. MORTON.

[The repulsive picture here presented may serve as a warning to those who are tempted to give material embodiment to some handsome design for a church. Let such add 50 per cent to the estimate, and then ascertain if the church-members will pledge themselves to pay it, and not move in the matter till then. A church-edifice is a good thing in its way, but a corpse is not.—*Ed. B. G.*]

SIR,—I have been thinking of asking you to kindly give your readers of the fair sex an article on the evils of wearing tight dresses, which are so injurious to health. Dr. Richardson had some remarks on this subject in *Good Words* lately; but that magazine is not, I believe, seen by most of your readers. An acquaintance of mine who is sober and sensible enough, but who, I regret to say, is positively senseless as regards the upper portion of her "apparel," gets her dresses made so tight, that I do not wonder at the usual pallor and sickness of her otherwise honest and comely face. Of late I hear her say that she feels she is getting heart disease. I am sure she does not know what the symptoms of that disease are. If any thing be really the matter with her heart, it must, I am afraid, be the effect of her too tight under and outward clothing. What a pity that even the followers of the meek Saviour should evince a fondness for a mode of dressing which is admitted by all to be injurious to the most vital organ of the human sys-

tem, forgetting entirely the "ornament" which is commended in Holy Writ, namely "a meek and quiet spirit, which is in the sight of God of great price."

Yours very truly,
ISABELLA JONES.

THE NATIVE CHRISTIAN ASSOCIATION.

DEAR SIR,—In my letter of the 2nd instant I stated that the movement to form a new church on undenominational principles had not taken place in connection with the Native Christian Association, that no such proposal had come before the Committee, and that neither the Committee nor the Association can entertain the question of organizing a church, it being alien to the objects and constitution of the Association. Mr. Digambar Dalaya has thought it "necessary" to "reply" to my letter with the view of shewing that my statements were incorrect. I would not trouble you with a rejoinder if it were not that Mr. D's letter is calculated to mislead and give an erroneous idea of the work of the Association.

In the first place I must remark that the words "church on undenominational principles" were not originally mine. They occurred in the paragraph on the subject that you wrote on the authority of your informant.

Mr. Dr. says that the secretary of the Association "desired to insert a clause in the report to the effect that the Association would send her enquirers to be baptized by one of the ministers in Bombay on condition that they be at liberty to attend the meetings of the Association." I leave it to your readers to judge whether a "clause" thus put can be construed into a proposal or a movement to form a new church. The fact is that a clause on the subject was written by the Secretary, but no proposal was ever formally made to the Committee, and as Mr. D. himself admits the Committee immediately struck out the clause.

By what process of reasoning Mr. Digambar concludes that the carrying on of an independent work by the Association among the depressed classes is a movement to form a new church, I am at a loss to understand.

I know of no letters written by the Secretary as Secretary of the Association on the point in question, nor am I aware of any circular having been issued by any persons in their official capacity. If my name has been used in any letters or circulars, all that I can say is that I have given no authority to the writers to do so. If any persons who happen to be members of the Association have made a "proposal" referred to, the Association cannot be held responsible for it, for it does not keep the consciences or control the liberty of its members. The Association as an Association has done nothing; and if any body has a doubt, I would advise him to write to the Committee and ask their views on the question before they give heed to any misrepresentations. The Association has done and is doing good, and if any body considers that there is a danger of its going wrong, let him pray for it and help it with his advice.

I am,
Yours very Sincerely,
SHAHOO DADI KUKDE.

September 16, 1880.

SIR,—For two successive years, have you raised your voice against the impropriety of the highest officials in the land countenancing, by their presence, unholy and idolatrous native rites and ceremonies. Sir R. Temple was well-known to be an adept at pleasing both sides and naturally you failed to make an impression upon him. But it was to be hoped that his successor would show a manlier front. No such luck! Poona intelligence has it that His Excellency, accompanied by Lady Ferguson and the notabilities of Government House, honored Sirdar Bulwantrao and the God Gunputti with his presence the other day! And the Sirdar was kind enough to provide for his illustrious

guests the edifying spectacle of a native nautch! Thus had Sir James the supreme satisfaction of witnessing a so-called religious festival side by side with a worldly amusement of the most debasing character! Can it be that our Governor is unaware of the infamous class to which the Indian nautch girl belongs, or of the miserable secrets of her inner life, or of the deplorably low moral tone which this unblushing freedom gives to Hindoo society in general? Is it possible that he is ignorant of the fact that the creature who sang and danced before him, is a degraded outcast, whose name most natives even (thanks to English education and English ethics) have learned to abominate and whose presence they would on no account tolerate in their houses? Or does His Excellency suppose that what is a feast for gods like Gunputti, cannot but be good for men? If for nothing else, such sickly exhibitions should be discountenanced out of respect for the nobler portion of the sex which the dancing woman so publicly disgraces.

It is sometimes argued that social gatherings, such as those at the Sirdar's, promote good feeling between the governors and the governed. This end is certainly a very desirable one, but is there no less objectionable way of achieving it? Can it only be accomplished by pandering to native errors and superstitions? Must we stifle the voice of our conscience for any end, however desirable? Better forego the end than resort to objectionable means. But fortunately there are not wanting other ways, and better ways too of reaching the native, who is by nature not impervious to good counsel, not insensible to moral examples. The missionary is no trimmer, his is no accommodating conscience, his hatred of wrong is as stern and unmistakable as his approval of right, his condemnation of all grossness, idolatry, superstition and vice is severe and unrelenting, and he practices what he preaches. The result is that the native heart, though perhaps ruffled at first by being hurt in the most vital part—self respect—gradually warms to him, and at this day both among native Christians as well as among other natives who, not being Christians, have yet brought themselves under missionary influences, there are men whose lifelong endeavour is to follow strictly the right path, regardless of purely worldly consequences. The missionary attends no Gunputti festivals, no nautch parties, but sternly disapproves of both in word and deed, and yet does not alienate, but rather draws the native. May not Government do the same and with the same good result?

Yours &c.
H. A. KINGSLEY.

[Want of space has compelled us to abridge this. *Ed. B. G.*]

SIR, Mr. Shahu Daji, the President of the N. C. Association publicly declared at its last Annual meeting that it was neither his desire nor the aim of the Association to found a new Church, but the Rev. Ganpatrao Navalkar who was the chairman on the occasion suggested that if it was not, it should be the aim of the Association to found a new undenominational Church. He said that the Association did work which must ultimately result in the foundation of a new Church; for it held regularly Sunday and week-day services for Christians and engaged in outdoor evangelistic work. The men who might be converted by its agency will have to be received into the Church. Since the present members of the Association belonged to different congregations or missions, it would be impossible to get them to agree as to which particular congregation or mission the catechumens should join. Either the Association must cease from evangelistic work, or it must take upon itself the difficult duty of forming a new Church, which would be perfectly independent and undenominational. The chairman suggested that the Church might not be Native but Indian—a Church existing in India, but

not exclusively composed of the natives of the country: it should include men of all races—Indians as well as foreigners. It might be that some European or American clergymen, not dependent upon the pecuniary aid of a denominational Church or Society, would seek to connect themselves with it, and work as its evangelists or pastors.

I hold that the time has not yet come for the Native Christians, at least of this Presidency, to be independent of the European Missionaries. If they like they might have their own organization, entirely supported by themselves, but they should act here in perfect harmony with their foreign teachers and seek their counsel and paternal sympathy. In spite of the imperfections of the foreign missionaries, they are, as a rule, worthy of the admiration and respect of the Native Christians, and the Christian character of the latter will be fully developed only by close communion and fellowship with the former. I wish the foreign missionaries felt this as well as the Native Christians; it is a mistake to introduce a native pastor between the European missionary and the Native Convert, unless the native pastor is one that has largely imbibed the exalted spirit of the genuine foreign missionary.

Yours &c.,
A. B. C.

NOTICES.

RECEIVED for Grant Road M. E. Church, Bombay: from R. H. Rs. 30; J. V. H. 15; F. 5; J. B. 5; Mrs. R. 5; D. I. 5.

APPOINTMENTS for to-morrow: Grant Road, 8-30 A. M. I. F. Row; 6 P. M. O. Shreves.—Dean Lane, Fort, 11 A. M. O. Shreves, 6 P. M. I. F. Row.—Mazagon: 11 A. M. T. Glover; 6 P. M. G. Bowen. Services at each place on Mondays and Thursdays at 7-30 P. M. The Quarterly Love-Feast will be held D. V. at Grant Road Church next Friday, 24th inst. at 7-30 P. M. Christians of all denominations are cordially invited to attend.

Epitome of News.

SATURDAY, SEPTEMBER 11.

—The following from the *Deccan Herald* was crowded out of last week's Epitome:

The people of our rural districts are waking up to the fact that they have been deprived of all their rights to nature's spontaneous produce of wood and leaves and grass for their domestic, agricultural and building purposes. No legislation can compare with that of 1877—in relation to Woods and Forests, for reckless disregard of the people's rights and of consequences in respect of the inconvenience, discomfort and distress which it entailed upon them. The people have begun to feel this loss of their rights and these distressing consequences which the law has inflicted. They cannot be made to believe that a paternal Government has deprived them of an absolute necessary of life. When they go into the jungle and gather a handful of withered branches, which are good for nothing but to be cast into the fire and burned, and are arrested by some prowling forest ranger and handed over to a policeman, they regard it as a piece of personal oppression on the part of the latter in collusion with the former. They claim to be taken at once before the magistrate, who will, they believe, rescue them from this oppression. They find, however, to their amazement that they are put on their trial for theft, the evidence of the forest ranger and policeman whom they regard as their oppressors is taken against them, they are convicted and sentenced to a term of rigorous imprisonment. They are

absolutely confounded and consider themselves the victims of the supremest injustice on the part of the authorities. Why, they have committed no offence; they have done what they have been accustomed to do from childhood: they have done what their parents did and taught them to do. Now, there is no necessity in the world for shocking the people's sense of justice in this way by depriving them of that which is a necessary of life to them and absolutely useless to any one else. They want leaves or coarse grass to repair the roofs of their little huts so as to make them tenable during the rains: they go into the jungle as they and their fathers before them have always done and gather what nature has exuberantly provided: they take up their little burden, which is very light to them because it is a necessity of life and they are thankful to have gotten it, and turn their steps homeward. When they are arrested, dragged from their homes and from their families of little children wholly dependent on them, thrust into a lock-up where they are kept till the police can make it convenient to "get up the case," taken before a Magistrate, sentenced and hurried off to jail. This is not a mere picture of the fancy. It is a thing which is frequently realized in fact. We say there is no necessity for this sort of thing. People might be allowed to go into the jungle and collect withered branches for fire-wood, leaves and grass for thatching, without doing any injury to the plants or trees of the forest department. The present forest establishment is quite sufficient for the protection of the plants and trees belonging to Government, if they are made to do their duty. When a poor woman is brought before a magistrate with a small bundle of withered sticks in her hand, and a forest Inspector gives evidence against her, that this wood was broken from certain trees in the forest six days before and that he has seen the trees from which it was broken; but on cross examination by the Magistrate, he admits that the last time he was in that forest was six months ago: how can Government forests be protected by such public servants. This is a case which actually occurred. The forest was the Donza forest, between Khurakwasla and Singhur. We could give the name of the Inspector who prosecuted and of the Magistrate who tried the case.

—*Bombay Gazette*: "The Students' Marathi Grammar ought to be welcomed as an important contribution to the educational literature of the time. It is the work of a highly educated native mind and one which takes special delight in linguistic research. It is this interest, manifest throughout the work, which has enabled the author to accomplish his task so successfully. We cordially recommend his book and hope that it may find a wide acceptance among the students of the Marathi language, both European and native."

—There was a great sensation among the Chinamen of Singapur, a short time since, on the occasion of the completion and opening of the Singapur water works. Government, it was given out, were in want of a number of human heads wherewith to consecrate the reservoir, and had secretly offered rewards for the same.

—*Times of India*: Yesterday morning, at about half-past 4 o'clock, a Purdasee, named Khodabux Chuddan, who works as a weaver on the Bhendy Bazaar Road, murdered a Mahomedan woman named Nusseeba by stabbing her with a clasp knife. It appears that Nusseeba was going from the Market Road opposite to the School of Arts towards the Colaba S. and W. Mills, where she was engaged as a labourer. While she was on the pathway opposite to the School of Arts, the accused came from behind and inflicted two fatal stabs, penetrating the right lung and the stomach. Three other women who were with her raised an alarm, which attracted the attention of P.O. No. 1300 A., and the accused was arrested with the knife in his hand. Other policemen soon

appeared on the scene, and removed the woman to the Goculdas Hospital, where she died two hours after admission. It is said that the woman was the paramour of the accused about eighteen months ago, but had since married another man.

—A contemporary referring to the murder of Lieutenant MacLaine thinks "it is to be regretted that Sir Frederick Roberts did not give Ayub Khan distinctly to understand that, should any injury be done to his prisoner, not only would no quarter be given, but his brother Yakub at Mussoorie would be made to pay the penalty with his head." A Madras paper hears that the late Lieutenant MacLaine had succeeded to his inheritance (the fine estates of Kyneton, Gloucestershire, and Murtle, Aberdeenshire), and that his papers for retirement were awaiting signature at the Horse Guards, when, hearing of the complications beyond the frontier, he offered his services, and was appointed to the duty which cost him his life.

MONDAY, SEPTEMBER 13.

—Press Commissioner: Ayoub Khan is reported to have passed Zamindawars some days ago en route for Herat. He has most of his principal officers with him and two or three hundred Herat horsemen. The Herat infantry have scattered over the country. Of his thirty guns twenty nine are now in the Kandahar citadel; one mountain gun is said to have been carried off by the Kabuli troops. There are reports of a serious insurrection at Herat where the Governor left by Ayoub is said to have been murdered.

—A letter from Col. Olcott, Pres. Theosophical Society has been published, in which he says: Between Miss Bates and ourselves there has always been disagreement upon questions of grave importance, as well as of minor, as, for instance, the eating of beef, use of beer, wine, &c., which we would never allow in our house. An unfortunate quarrel between Miss Bates and a lady theosophist, which broke out and culminated while we were absent in Ceylon, brought on the crisis. Upon our return the matter was officially investigated, and we were asked by our two colleagues (Mr. Wimbridge and Miss Bates) to do what we considered an act of injustice, to wit—to expel the other lady and her husband from the Society and turn them out of our house, in which they were stopping as guests. But, believing that the blame was with both of the disputants, we refused. The bad feeling increased, and, notwithstanding all our efforts we could not bring about a reconciliation. Bitter words ensued until, at last, in a very grave matter Miss Bates demanded the expulsion of her antagonist for the alleged breaking of a rule of the Society which she had herself flagrantly violated; and, being charged with the same gave the lie to both Madame Blavtsky and myself, who were witnesses to the facts. So gross an offence against truth and the dignity of the founders of the Society could not be passed over. We accepted the inevitable, and reverted to our original plan to work alone for the object in view; which we now regretted having even been persuaded to alter under the mistaken notion that our new members would give us important help.

—*Bombay Gazette*: On Friday last a native Jew (Beni Israel) and his wife and two young daughters attended the Zakaria's mosque, and formally embraced the Mahomedan faith.

—In the Hang-chow field, China, the converts of the C. M. S. have increased in six years from 36 to 187.

—One friend has given the C. M. S. £320, to meet the first year's expenses of a missionary, one of the candidates kept at home for want of funds. Another has given £1000 for a similar object.

—*Times of India*: The honours for Sir Donald Stewart and Sir Frederick Roberts are announced. They are both to be made Commanders of the Bath. In addition to this, Sir

D. Stewart succeeds Sir Edwin Johnson as Military Member of Council, and Sir Frederick Roberts is appointed to the Command-in-Chief of the Madras army. General Stewart enters upon his new duties to-day, and General Roberts will go to Madras in February next, when Sir Neville Chamberlain retires.

—King Pomare V. has announced to the people of Tahiti that Tahiti and its dependencies have been annexed to France "in testimony of gratitude towards the nation which during the forty years has sheltered them with its protection."

—The Government of India have granted a free passage, to England, to the Rev. J. G. Gregson, of Mussoorie, "in recognition of his services to the temperance cause in the army." Mr. Gregson will leave Bombay by the troopship Himalaya, and return to India early in February.

—A pearl necklace, valued at Rs. 70, was thrown into the sea by mistake along with the image of *Gumpati* around whose neck it had been put.

—The United States debt at the close of the civil war amounted to 2845 millions of dollars. In fifteen years it has been reduced to 1919 millions.

TUESDAY, SEPTEMBER 14.

—*Bombay Gazette*: "Dr. Buhler C. I. E., Educational Inspector of the Northern Division, retired yesterday from the Educational Department, which loses the services of one of the most distinguished Sanskrit scholars in India. He has been in the Department for some eighteen years past, and his retirement will be regretted by a large circle. His literary labours and his researches amongst Sanskrit records have been of great value, and have made his name as widely known in Europe as in India. The somewhat Bismarckian vigour of his administration of the Northern Division will preserve his memory in educational circles in that part of the Presidency for years to come. He has recently enforced with great firmness the old-standing Government order for the admission of all children to Government schools without respect to caste susceptibilities. Naturally the Brahmins and other aristocratic castes do not approve of this so much as the Dhers and Bughies for whose behalf the levelling order was originally promulgated."

—We congratulate the *Bombay Gazette* on the beautiful type in which it now appears.

—Same: Vivian Ashley Eden, son of the Lieutenant Governor of Bengal lost his life on Sunday by a sad accident. Mr. Eden was living on a tea estate at Kurseong, and was out shooting. In attempting to kill a snake with the butt end of his gun the gun exploded, and the unfortunate young man died a few hours afterwards.

—Chrisna Babajee, accused of having murdered Suntook Babjee, July 3rd last, has been acquitted. He acknowledged having struck him with a stick but the skull seemed to have broken with a hammer.

—A correspondent in East Berar writes:—I hear that at Oomrawuttee a Marwarree, who had been speculating rather heavily in rice, and lost about a lakh of rupees owing to a fall in prices of five rupees per candy in jowari, after the first showers we had a week ago, has committed suicide by taking poison.

—Writing about the clergyman who was killed in the sortie of the 16th ultimo, the Bishop of Lahore says the Church of India and the Diocese of Lahore has sustained, perhaps, the heaviest blow that could have befallen it in the tragical and martyr-like death of one of its "chiefest apostles," George Gordon.

—*Overland Mail*, Aug 27. The British Association opened its annual meetings at Swansea on Aug. 25, under the presidency of Dr. A. C. Ramsay, the Director-General of the Geological Survey of the United Kingdom.—

The subject of the President's address was the recurrence of certain geological phenomena,

his object being to show that all known geological formations have been produced under physical circumstances closely resembling, if not identical with, those with which we are now more or less familiar. Through the various geological epochs he traced this identity of operations in respect to the metamorphism of rocks, the products of volcanoes, the upheaving and denudation of mountain chains, the deposit of great inland areas of salt, the recurrence of fresh water conditions in lakes and estuaries, and glacial influences. His conclusion was that from the Laurentian epoch down to the present day, all the physical events in the history of the earth have varied, neither in kind nor in intensity, from those of which we now have experience.

WEDNESDAY, SEPTEMBER 15.

—Press Commissioner: General Roberts's third brigade reached Gatai yesterday. At Killa Abdula the brigade will be divided into two columns, one marching through Sharawak and Nushky, and the other by the Kakar Lora to Kawas, to open up the country and procure supplies. The brigade unites at Quetta. Ayoub Khan, with 300 horsemen, was heard of beyond Girishk en route to Herat. The wounded at Kandahar are doing well.

—Dr. Forbes Winslow writes to the *Standard* an account of a *séance* given by Mr. Bastian, a spiritualist. The supposed spirit turned out to be flesh and blood, and Dr. W. pronounces the whole thing an imposture.

—According to a statistical report just issued, 49,922 immigrants arrived in the United States in July. This number included 6,067 from Ireland, 5,388 from England, 11,275 from Germany, and 12,716 from Canada.

—On Aug. 5 a collision occurred on the New York elevated railroad, and an empty train was precipitated into the street below. A New York paper, describing the accident, says:—"At Fifty-ninth Street and Ninth Avenue the trains of the Sixth and Ninth Avenue elevated railroads stop and exchange passengers desiring to take either branch. At ten minutes to five o'clock in the afternoon a locomotive of the Ninth Avenue line, with one car in train, was on a side track, waiting for a Sixth Avenue train with four cars to pass. The switches and signals gave the Sixth Avenue train the right of way, and it came dashing along at its usual rate of speed. The other train started to leave the track at the same moment by the switch, and the two engines came in contact. The collision was slight, for the engineer of the Ninth Avenue locomotive reversed the engine, and the full force of the collision was thus averted, but the locomotive began to back with lightning rapidity. The engineer, Walter Kent, and the fireman jumped from it on to a narrow footway along the side of the track. The locomotive and its car ran to Sixty-first Street, where both the elevated structure and the track ended, and a bumping block was the only protection. The car struck it and it fell away like snow, and the car and locomotive fell crashing into the street. No one was injured, although several persons had just passed over the spot on which it fell. The wildest excitement prevailed, the whistle of the engine shrieked, and a cloud of steam rushed from its safety valve. Workmen with derricks were at once set to work upon the wreck, and the fire under the boiler of the engine was raked out."

—The *Indian Chr. Herald* says that an elderly Bengali gentleman, Gopal Ch. Biswas, has been baptized in the Free Ch. Mission. He has been convinced of the truth of Christianity since the days of Dr. Duff, but has been kept back by fear of persecution.

—*Star in the East*: "The Brownson Theological Seminary of Ramapatam belonging to the American Baptist Telugu Mission, is in a most hopeful condition. Over 150 young men are in course of training for the Christian ministry. Some of the students are married men, but their wives are not neglected. They, too,

are obliged to spend a part of their time in study, and some of them keep abreast of their husbands in the full course of study. The Seminary is under the able management of the Rev. R. R. Williams."

Another superstition has arisen in Southern India. A five-headed snake has been discovered seven miles north of Trichinopoly, and is said to perform miraculous cures. Its abode is called "Paumben-Ummen Covil": but the covil instead of being a building is simply a large ant-hill with a tree growing at its side over whose branches wild creepers have spread and formed a shady bower. Large numbers visit this covil to be cured of their different bodily ailments. They congregate especially every Friday and Sunday night, as the snake is said to make its appearance then. They present offerings of eggs, milk, fruits, incense, flowers, and buckets of saffron water and money in them, and, in addition to these, every man brings a cock to be sacrificed.

THURSDAY, SEPTEMBER 16.

—*Bombay Gazette*: A well considered change of the locality of the Supreme Government would effect a saving quite equal to that which the most sanguine look forward to from the abolition of governorships of presidencies, and in other points of view the advantages would be incalculable.

—Same: The "life" of a deep sea cable is uncertain, but I have never heard it computed to be longer on an average than ten years, so that the work of renewal must always be present to the view. In fact, there could not be a better illustration of the virtue and utility of a good reserve than the experience just announced to the public of this same Anglo-American Telegraph Company. It has completed the laying of its seventh cable across the Atlantic, and the entire cost of this work which in ordinary circumstances would have been a million sterling at least, has been defrayed out of the company's accumulated reserve, with the help of a small amount of surplus cable which it had in store, and the further help obtained from utilising the shore ends of one of the defective cables, which, owing to a flaw somewhere in mid ocean, had become useless.

—"The four large bridges on the Dhond-Munmar line have been completed, at a cost of about Rs. 13,22,000, as follows:—The bridge of 21-50 feet arches over the Godavery at Puntambh, has cost about Rs. 3,77,000; the 18-40 feet arches over the river Praora, Rs. 2,30,000; the iron girder bridge over the Moola at Rahuri (4 spans), Rs. 2,90,000; and the Bhima bridge, of 28 arches of 50 feet span near Dhond, 4½ lakhs."

—Press Commissioner: An account given by one of Ayoub Khan's officers present at the action of Maiwand represents that a stand was made by a remnant of the 66th Regiment, round the colours, in an enclosure near the field. The informant estimates their number at about one hundred, and states that they were surrounded by the whole army, and that when all but eleven were killed these made a desperate charge and perished, fighting bravely to the last man.

—The B. I. S. N. Co.'s s. s. Booldana, from London, August 25, has put in to Malta with shaft broken.

—The *Verona* with English Mails left Aden for Bombay, Tuesday night at 12 o'clock.

—Sir Charles Sargent and Mr. Justice M. Melvill gave, at the High Court on Monday last, an important decision under the License Tax Act, Bombay Act 3 of 1878. For the year 1879 Pujabhai Ghellabhai, a ghee seller, was charged by Mr. G. Wilson, Collector of Khaira, Rs. 25 for a license under the Act; and having been served with a notice requiring him to pay the amount, he applied to the Collector for a reduction, alleging that the fee was excessive and that he did not fall under the class for which the amount was payable. The Collector

passed an order on the application enhancing the fee from Rs. 25 to Rs. 60. The enhanced amount was recovered, and the applicant was granted a license.

He brought a suit against the Collector, but the District Judge decided that the Collector was empowered to judge of the matter, and his judgments could not be questioned. The ghee-seller then appealed to the High-Court, who have decided that there is a cause of action against the Collector.

—*Bombay Gazette*: "There is a possibility of the registration of public women coming to a standstill owing to the want of hospital accommodation. More than fifty patients have been refused admission and sent away. Government have been asked to sanction another hospital and establishment, and in the meantime the medical examination of patients will have to be suspended. Nearly a quarter of the women examined have been found diseased. The exodus of women from Bombay has been very great. Of European women fully two-thirds have escaped the vigilance of the police; they have either migrated or are in hiding."

—The *Sunday Mirror* gives an account of a Brahmin, apparently dead, only his pulse kept beating. "An eminent surgeon was sent for, and he without any ceremony performed the proposed operation. What was his surprise when he found a peculiarly bright substance producing a peculiar sound. After careful examination he was satisfied that anatomy gave no explanation of either the mysterious sight or the equally mysterious sound. A more minute examination was therefore, needed. With the aid of a powerful magnifying glass he discovered—what? The figure of a Vaishnava so small as to defy the naked eye, with arms folded and eyes closed, constantly uttering a sound. And what was this strange sound? A beautiful ear-trumpet of exceptionally great power enabled the surgeon to interpret the sound. It was "Hari, Hari." This almost invisible little man was repeating the word Hari every second, with perfect regularity, and as he nodded while keeping time, there was produced the movement known as pulsation. The whole family was delighted, and immediately a handsome purse was presented to Dr. Temple for the splendid discovery hitherto unknown to science. The patient still continues in the same state, the artery at the wrist beautifully throbbing and keeping time. He is otherwise extinct, for he eats not the things of this world nor does he enjoy its pleasures. He is entranced in Yoga unconsciousness."

This is whereto the Brahmo Somaj has attained.

FRIDAY, SEPTEMBER 17.

—A Rangoon correspondent of the *Bombay Gazette*, thinks that the Shan tribes are likely to give trouble to King Theebaw, and reports that an attempt has been made on his life.

—Press Commissioner: It is reported from Killa Abdulla that the third Brigade, third division marched there yesterday morning. To-day a moveable column, consisting of two guns 11-9 Royal Artillery, one company 60th Rifles, 15th Sikhs, 5th Goorkhas, and 100 Sabres Central India Horse, will proceed by Gwal to Kutch to open up the Kaway country. The remainder of the brigade marches direct to Quetta.

Through telegraphic communication has been restored between Kandahar and India. Reports as to the supplies at Kandahar continue satisfactory. The city trade is opening, and furnishes enough for the troops at Kandahar, but no reserve is being formed as yet. The wounded officers and men at Kandahar are reported to be doing well.

—Same: Brigadier General Daubeney marches to Maiwand with the following force:—The 17th Fusiliers, 2nd Beluchis, 4th Bombay Infantry, C-2 Royal Artillery, 3rd Sind horse and Poona horse. Detachments of the several battalions and corps which took part in the action

of the 27th July accompany. The above force is to be equipped with such transport as is now available, having regard to the possibility of being absent three weeks.

General Sir F. Roberts in field force orders says the object with which this movement has been ordered are that the remains of those who were killed in the action at Maiwand may be interred and that search may be made in several villages near the battlefield and along the line of route for followers who may have been detained as prisoners by the inhabitants, and that articles of property belonging to our troops may be recovered.

—Capt. Hunt, Rangoon, has been acquitted.

—Fall of rain, to date, Fort, 62 in.

—Deaths last week, 442.

—A Roman Catholic parishioner at Cochin has been excommunicated for having sent a child under his protection to a Protestant School. If Protestants would adopt such a course with regard to those who send their children to Romish schools, what an outcry would there be.

Miscellany.

—MISSIONARY Herald; Japan:

Mr. Atkinson reports a visit to the island of Shikoku, and declares that every new experience he has in Japan reveals to him more and more clearly the need of the renovating power of the gospel in that Empire. He says:—

"Unclean, unclean, repeated with ever increasing emphasis and multiplied meaning, is the only word that in brief expresses the inner nature and outward life of more than ninety-nine per cent of this thirty-five millions of people. Unless the gospel of Christ comes in with power to heal this leprosy, to purge out this rottenness, to give new life, to ennoble, to most thoroughly renovate and regenerate the physical, intellectual, and spiritual nature of this people, Japan, as a nation, must rapidly degenerate—and the more rapidly because of the new state of things—and cease to be, as Greece and Rome, and as a host of other heathen people have ceased to be. That the gospel will thus come in is our hope, our prayer, our inspiration, our abiding comfort and stay. But neither you in America, nor we in Japan, must ever for one moment delude ourselves with the idea that the Japanese, because of their outward polish and culture, are unlike other nations without the gospel. The outward condition is in some respects fair; the inward how nauseous!"

Of Imabari Mr. Atkinson writes:—

"I reached Imabari in safety,—a thing for which I am always thankful, as entrusting one's self to these Japanese engineered steamers always seems almost like tempting Providence. Some of the Christians were on the beach ready to meet and welcome me. I found Ise, the pastor, in good health and spirits. He is doing a good work, and is being blessed in it. The Sabbath I was there seven persons were received into the church on profession of faith. One of these, a young man, set out the following morning for our school in Kioto to take the short course of Biblical study, at his own expense. Another was a matron from the city of Matsuyama, distant twenty-seven miles, who had been baptized by Mr. Ise when in that city a month previously, but who came to Imabari on purpose to unite with the church there. Mr. Ise is giving popular lectures on the sciences on Monday evenings, in order to instruct his church and to win unbelievers. I frequently heard it said that 'though some disliked Christianity, no one in the city disliked Mr. Ise.' This, certainly, is very pleasing testimony to hear. One member of the church is now a Bible seller. Purchasers are not numerous. Still as the attention of people is by this means frequently called to Christianity, it seems like a profitable enterprise.

"The church in Imabari—our one pet lamb in that island of about three million people—is certainly in a most hopeful and promising condition. From it I trust that the light will shine far and wide, and illumine the gross darkness that covers the people on every hand."

From Imabari Mr. Atkinson went to the county town of Hojo, of which he says:—

"The chief object of interest there is a gentleman of considerable rank, who, though a citizen of Matsuyama, is at present an officer, the first officer in the region of country about Hojo. He wished us to make his house our home, but fearing he and his family would put themselves too much out of the way for our entertainment, we declined, and put up at one of the hotels. The following forenoon we spent in conversation with him. Mr. Ise had found him to be an atheistic evolutionist. I first made his acquaintance two years ago in Matsuyama, and was very much pleased with him. Though I had told him with some fullness the outline truths of Christianity, and had sent him books and papers from Kobe, I had not found out what his particular objections to Christianity were. During the forenoon's conversation I think he told me his most important difficulties. I found that the conduct of foreign governments, supposed to be Christians by the Japanese, towards China, in forcing opium on the country, and towards Japan, in forcing some things and in forbidding others, together with the bad lives of many Europeans and Americans, were the chief obstacles in the way of any advance on his part towards even the intellectual acceptance of Christian truth. After a couple of hours' earnest and most friendly conversation,—which I can hardly write in full—his mind seemed to free itself, and in view of the reasons I had expressed, seemed to understand how it could be that a nation might be Christian, and yet some persons called representatives of the nation, whether officials, merchants, or travelers, might be the very opposite of Christian."

Messrs. Davis and Learned, of Kioto, report the opening of a special class at their station for such Christian helpers as can spend but three months in study. They are greatly delighted at finding twenty men, from many parts of the Empire, availing themselves of this opportunity to fit themselves for Christian work. Among these men is a merchant from Yokaichi, who pays his own expenses; a doctor who gave up a good medical practice, and wishes to go into the interior; a station-master on the railway, who has left his position to study the Bible; a farmer from near Okayama, whose brother does double work on the farm, to enable him to fit himself as a Christian teacher. Mr. Davis says:—

"About half of these men have been engaged in Christian work, some of them a few months, some of them two years. They come to me bringing the practical difficulties which they have met in their work as queries. Their earnestness and eagerness to get all that they can of the truth in three months is indescribable. Some of these men will stay on a year or more in the school, but nearly all of them will go into active work at the end of this term. We look for great good to result from this effort."

"Seven of us are doing all we can for these twenty men this term, in school and out, and I never felt so greatly honored before in my life as since it is my privilege to teach this class."

TELEGRAPHIC NEWS.

St. Petersburg, September, 8th: The dispute between Russia and China on the Kuldja question has been satisfactorily arranged, and the treaty will be signed at Pekin.

9th: A semi-official statement is made, that the Russian Government deprecates any agitation at present in favour of the union of Roumelia and Bulgaria.

London, 9th: A terrible colliery explosion took place yesterday at Seaham. 180 men were in the mine at the time, of whom 150 are supposed to have

perished. A great fire has broken out in the pit.—The Board of Trade Returns of exports for the past month amount to £19,125,000, showing an increase of £1,175,000, compared with last year.—The returns of imports for the same period amount to £31,187,500, showing an increase of £2,687,500 compared with last year.

Cape Town, 9th: The Cape Rifles have entered Basutoland.

London, 10th: The *Daily News* publishes a telegram stating that a strong body of Turcoman horsemen attacked the Russians at Hudja Kalsi and Bonehassan, and captured a large quantity of arms and stores.—The several squadrons which are to take part in the naval demonstration have arrived at Ragusa, except that of France.

Constantinople, 11th: Contradiction is given to the statement that the Albanians had agreed to the cession of any territory to Montenegro. Their menacing attitude has brought them into collision with the Turkish troops at Scutari.—The Turkish Ministry has resigned.

Vienna, 11th: The Imperial Prince of Austria is about to visit the Emperor of Germany at Berlin.

Madrid, 11th: The Queen of Spain gave birth to a daughter to-day.

London, 12th: Mr. Gladstone has written to the constituency of Midlothian, expressing his gratitude for the universal sympathy displayed during his recent illness.—It is currently reported that Prince Bismarck and Baron Von Haymerle favour a scheme for the formation of Roumelia into a neutral kingdom, under the joint guarantee of the Great Powers.

Constantinople, 12th: Kadri Pasha, the Grand Vizier, has been dismissed, and is replaced by Said Pasha.—The following appointments are made to the New Turkish Ministry:—Assim Pasha to be Minister of Foreign Affairs.—Mandacavi Pasha to be President of the Council of State.—Kiamil Pasha to be Minister of Public Instruction.—Raif Pasha to be Minister of Commerce.—The other posts in the Ministry remain unchanged.

13th: Riza Pasha has been ordered not to resist the Montenegrin troops in occupying Dulcigno.

London, 14th: An unsuccessful attempt has been discovered to wreck, by the use of dynamite, an express train on the North-Western Railway, near Bushey, a few miles from London.—Several railway accidents have recently taken place, resulting in serious loss of life.—Later intelligence from Basutoland reports that the country is more peaceful.—The new Turkish Ministry is considered to be favourable to a speedy settlement of the question of the Montenegrin frontier.—A squadron of the French navy has arrived at Ragusa.

St. Petersburg, 14th: General Skobelev has arrived at Krasnovodsk.

Constantinople, 14th: Five thousand Montenegrin troops are marching to occupy Dulcigno.

Cape Town, 15th: The Basuto Chief Lethorodi unsuccessfully attacked the Cape Rifles at Mafeteny on the 13th inst.

Berlin, 15th: Prince Bismarck has been appointed Minister of Commerce.

St. Petersburg, 15th: Colonel Seribitzky has been appointed to the command of Bami.—Supplies are being forwarded to the front.—The Tekke Turcomans occasionally attack convoys.—The Russians are fortifying their position.

New York, 15th: The Agricultural Bureau monthly report states, that the average of ten cotton States is 91 per cent.

PASSENGERS SAILED.

Per P and Str. *Mongolia*, Sept. 12:

For Southampton.—Mr C and Mrs Stephen and 3 children, Revd. G. Patterson, Mrs Stretton, and Mr and Mrs Lang.
For Brindisi.—Mr C Sanderson, Miss Bell, Mr W Monies, Surgeon Major C P Costello, Mr G B Spring, Mr Jas Findlay, Capt Muir-Martin, Mr A Phillips, Mr R H Anderson, Mr Somerlatt, and a gentleman.
For Aden.—Mr and Mrs M Allom.
For Venice.—Mrs Fraser.
For Gibraltar.—Mr Henriques and son.

PASSENGERS ARRIVED.

Per P and O Str. *Kashgar*, Sept. 13:

From Southampton.—Mr and Mrs Eastaway and infant, Col A D Grant, Major and Mrs Weatherall, and Lieut A D Holmes.
From Brindisi.—Dr Coste, Mr McNaughten, Mr A Cameron, and Col H C Dowker.
From Venice.—Mr Albertone, Mr G F Meiklejohn, and Syed Abdul Rehman.
From Aden.—Serjt and Mrs Sanddlands, and Mr De-mello and friend.

Domestic Occurrences.

BIRTH.

POWELL.—August 14th at Dharwar the wife of Mr. B. J. Powell G. T. D. of a son.

MARRIAGE.

DAVIS—RODDLE.—On Wednesday the 15th instant at the M E Church Grant Road by the Rev Isaac F Row William Norman Davis 2nd Engineer B I S N Co's s "Assyria" to Katharine younger daughter of the late John Roddle Esq. of the Bombay Police.

DEATHS.

SMALE.—Sept 8th, at Bombay, John Smale, Superintendent Salt Main Stores, Kharghora, deeply regretted.

DOWDING.—September 9th, at Hyderabad, Deccan, of fever, Frederick T. Dowding, of the Educational Department, and Tutor to H H the Nizam, aged 29 years.

HATCH.—September 11th, at Poona, the wife of Lt. Genl. N. I. Hatch, R. A.

"BOMBAY GUARDIAN."

Subscriptions received from 4th to 18th September 1880.

E. Hosking, 17th Jan. 1881, Rs. 7-10-6; W. Eington, 15th Octo. 1880, Rs. 1; Mr. Sutton, 1st Aug. 1881, Rs. 7-4; J. G. Tomlinson, 3rd Nov. 1880, Rs. 1; W. Willard, 1st Sept. 1880, Rs. 1; Mrs. Grennan, 30th June 1880, As. 8; R. Angel, 28th Feb. 1881, Rs. 3-13; W. A. Blunt, 31st July 1880, Rs. 1; Henry Conder, 29th May 1881, Rs. 7-10; Mrs. Cazalet, 31st Aug. 1880, Rs. 1; Rev. Appajee Bappoojee, 30th Nov. 1879, Rs. 2; R. H. Nutty, 30th June 1880, Rs. 3; Mrs. Baird, 30th Sept. 1880, Rs. 1-8; Rev. A. H. Frost, 18th Jan. 1881, Rs. 10-13; T. G. Browne, 31st Dec. 1880, Rs. 4; G. Ainsworth, 23rd Aug. 1880, As. 8; Dr. Prabhaker Ballajee Keskur, 1st Mar. 1881, Rs. 7-10; Lieut. Col. McCausland, 22nd April 1881, Rs. 7-10; Rev. T. Costa, 29th July 1881, Rs. 7-10; Rev. J. H. Gill for Secy of the Miss. Soc. Garret Biblical Institute, America for Postage, 12th June 1881, Rs. 4-14; E. Peacock, 9th March 1881, Rs. 15-4; Rev. P. T. Wilson, 31st March 1881, Rs. 7-10; Mr. Whittle, 11th Oct. 1880, Rs. 8; D. Anantam, 31st Dec. 1880, Rs. 4-7; (Mrs. Staples, 11th Sep. 1880, Rs. 6-12-6; A. Keir, 7th Feb. 1881, Rs. 10-14; James Staples, 22nd Feb. 1881, Rs. 10-14; John Staples, 15th April 1881, Rs. 6-7-6; in all Rs. 35;) Mrs. Haynee, 15th July, 1881, Rs. 7-10; Rev. W. W. Brown, 19th Dec. 1880, Rs. 7-10; Rev. J. Gray, 17th June 1881, Rs. 7-10; Dr. R. Pringle, 13th July 1881, Rs. 7-10; Rev. F. Veil, 28th July 1881, Rs. 7-10; W. Ranson, 31st Jan. 1881, Rs. 3-13; L. H. Butcher, 18th Oct 1880, Rs. 7-10; G. H. Edwards, 31st May 1880, Rs. 2; Mrs. Barton 1st Sep. 1880, Rs. 1-8; Rev. A. Young Temple School Panchgani for Advertisement (in part payment) Rs. 7.

Advertisements.

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